

THE  
Persecutor Exposed:  
IN  
REFLECTIONS.  
By way of  
REPLY,  
TO AN  
Ill-Bred Answer  
TO THE  
D. of B's PAPER.

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Written by HENRY PATNE.

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*Jacobus*

## THE PREFACE.

is to be a steady plain Dealer, in times wherein almost all Mankind are become fierce Partizans of one Party or other: And he that has Courage enough to look on, without listing himself a Defender of the Madness, Malice, or Folly of that wherein men muster him, shall be sure to have all his Words, as well as Actions, represented in the Magnifying-Glass of Malice; and though Innocency may prove his Comforter, it will be far from being his Protector. Of this his Grace the Duke of Buckingham, has all his life time been one Grand Proof. For whether Eminent Danger, Self-preservation, Generosity of Temper, or a Frank mind, have been the Motives of his Actions, they have still been the business of Envy, and the Bate  
of

THE PREFACE

of Interested mean-soul'd Repriles; the Quintessence, Extract, and Epitome of which Vermine is this Insolent Answerer: Whose Malice alone, to so Noble a Nature, would have provok'd me to the unwelcome trouble of these few Sheets; had not the Cause it self pleaded for a Defender. Nor shall my own Defects, in Parts, Learning, or Conduct, discourage me to follow, since Truth is my Leader; though not my greatest Enemies can be more sensible of them, than my self; nor can more maliciously represent my Failings to the Publick, than I foresee this matter will occasion. But as I have, by the Providence of God, liv'd hitherto without being a Slave to Flattery or Fear; so as near as I can, the rest of my life shall

## The PREFACE

shall be spent in a security of Mind, though not of Fortune: Of whom I have ever had the greater contempt, because her Tyranny can continue no longer than the few Moments, at best, Nature lends us to live in here. And none but an Ass, that bestows thinking of this Theam, would part with his All in this World, that is perhaps his next hour at most, in Creeping, Courting, or Cringing, for the Dissembled Smile of an exalted Greatness, or the vain Applause of the Eternally mistaken Rabble. Thus arm'd, you have my plain Thoughts of this Matter, and of the Creature I combat; whom I love still so well, to offer him this Advice, That he continues to take the same time of year for publishing his Works; that is,



## The P R E F A C E.

*is, when Tarts and the Waters are in fashion, left his Florid Folly remain a long time troublesome heaps of Waste-paper.*

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## REFLE CTI-

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# THE PREFACE

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# REFLECTIONS

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By way of

## REPLY

TO AN

## Ill-Bred Answer

TO THE

## D. of B's PAPER.

**T**HE noise of an Answer to the Duke of *Buckingham's* Paper had no sooner struck my Ear, but with all the haste Curiosity could inspire, I got it into my Hands; naturally concluding from the sharpness of his Grace, upon a Party, wherein many mistaken Men have muster'd him, That some Witty Atheist had taken up this Gantlet, and was enter'd the List to drive the Just and Eternal

Ans. p. 2.

B                      God,

God, his Reason sets up to be Ador'd by Men, (if not into Non-Entity) at least to the dark Abyss of Improbability. But having read the Title Page of my purchase, I had some cause to hope his Grace had Publish'd another Discourse than that short one I had seen, of *The Reasonableness of Men's having a Religion, or Worship of God*: For the front-piece of my Six penny Pamphlet, remarkably pointed (as I thought) at

*Title Pag.  
to the An.*

one about *Toleration, and Liberty of Conscience*, An Opinion too Glorious for an honest Man at any time to disavow, and extremely reasonable at this to be own'd by so Noble and disinterested a Patron. One who cannot be suspected to plead for himself, being always Conformable to the Establish'd Church; nor wanting Learning, Wit, Judgment, or Breeding enough to support his Opinion, by proper Arguments, without failing of all respects necessary to the Law, and the deference and good manners due to his Prince. But the First Page to the Reader soon convinced me of my delightful Error; and made me discern, That a short Wist of his Grace's, for a National Union, had rais'd on some fore place of the *Answerer*, which had put him in a Passion, and set his Rage into a *Ferment*, to precipitate the *Dress* of which, he applies, instead of Reason, a *Plaster* of silly Metaphors; and



and thereby Turn'd the Wine of my Hopes into the Vinegar of Despair. Thus hung (as you see) with the Tarantula of his no-mis-ty, I, with as little, read it out; and was thereby fully satisfied,

That this pretended, well-bred, *Unknown, Hum-ble* Servant of his Graces, and true Friend to the Interest of England, blinded by his Fury, had as much neglected to make good that Character, as his design of appearing Wity, Learned, Logical, Pious, Politick, or Wise, seeming to me grossly to fail in the Attempt towards every one of these purposes. For his Rage lays open the Rancor of his Heart, and makes his Tongue-Loyalty appear perfect Interest, as well as discovers his ill breeding in his unreasonable, and unmannerly Reflections on that Religion his King professes; and on that Church, through which his own boasts her succession of Priesthood, and Holy Orders.

But it cannot be denied, I confess, That the concealing of his Name hath some Prudence in it; and is the only stroke of Politicks in the odd adventure undertook by the Combatant, that so struts in his own conceit, mofc coping, as he calls it, with so considerable a person, for Quality, Wit, and Sense; for it is more than probable, That the Murthering Blow of Scandalous Magnanim, for Indecency, and Indiscretion, is not

The Answerer's  
Epistle to  
the Reader.  
Ans. p. 4

Pag. 2.

the only cause he fights in his *Armour of Conscience* with his Vizard down: But rather a mercenary fear of being *stopt in Preferments* at present, or not so well qualified for them hereafter, in some other National Church that may happen to come in fashion. For the Consequence of all his Dogma's, notwithstanding his Flourishes, and Encomium's of that he gets his Bread by, amount to no more than this, *That the Vicar of Bray will be Vicar of Bray still.* And the outcry he makes against Dissenters is but, in other words, *Great is Diana of the Ephesians.*

That I may make this apparent, I will, if possible, pick out some Connexion of the design he aims at; though his brisk dulness, and manner of expressing himself when he pretends to be *Comical and Pleasant*, is so very Nauseous, that it has just the contrary Character and Effects to that he gives of his Grates. For it is very dark, unpleasant, and has no air at all; so that it is impossible for any Man to be delighted with it, but its own Natural Parent; *Nay, all the grins of Sense or Allowance* in the World, will not give it the least *Pondus*.

Nor does the Trash he has collected about a Diety, from *Polemical Divinity*, or the *abstruse Notions of the Schools*, mend the Matter at all: But only shews plainly, the Gentleman has not too

too much the Gift of Thinking; and therefore seeks to supply for that small defect of an Author, by Collecting what some body else has said heretofore on the like occasions.

But his Grace is too well read to admire the ridling and shuffling stuff. Schoolmen often sell us very dear: And therefore has been pleased to take the other foolish way of giving us *fine Notions* (but so ill put together, it seems, as his Answerer thinks) that they only appear *Witty, Pleasant, Natural and True*. Pag. 5.

I must confess, this Naked way of exposing plain Truth, has ever been a terrible Bug-bear to the Interested Pedants of all Churches: And so far his Grace's Humble Servant had reason to complain of the want of *Logick* to disguise her: But why he should so wonder at a Great Man's Writing about Religion, I am to seek; nor does his *Blew-Apron-Knight*, or *Country Clown* Pag. 5. Comparison, set me at all to rights: Except he means, That *Implicit Faith* is become the Duty of Lay-men in his Catholick Church of *England*, as well as that of *Rome*.

Yet, truly, I lose time in searching for the meaning of a Man, who can have none at all; but that he was resolv'd to put so many Words, Similies, and Metaphors together, as might make up

up a Book, let them agree as they wou'd when they met: To rail at Liberty of Conscience, or Toleration to any Body; and then to call it, *An Answer*, &c.

*Epistle to the Reader.* But however, my Opinion in point of Liberty of Conscience, *having ever been diametrically opposite to his Grace's Humble Servant's, And having been long convinc'd, that nothing could more effectually contribute to the Safety of His Majesty, the Quiet of the State, and Wealth and Glory of the Nation, I have, as well as the Author, prevail'd upon my self to expose my Thoughts, of the Consequences of his Opinions, to the Publick View; being thoroughly perswaded, &c. just as the Answerer words it.*

*Pag. 6.* But, whether I shall turn Chyrurgeon upon his Book, and Curiously dissect each Nerve and Muscle, or Cook, to Hash it, and serve it up with Limon and Anchovies, I cannot tell: But this I am sure of; That I will not dissect his Sense; but follow that Golden Rule of our Saviour's, which guides me to be for Liberty of Conscience, especially at this Time; *As you would that Men should do to you, do you also to them likewise.* And I take this to be almost as true, and as Golden a Rule, as that he cites from *Pag. 31.* the Monk Vincentius *Lirinensis.*

But



But to follow my own Method, I cannot chuse but pity our unknown Author, or rather daring Combatant, for the unlucky Acquaintance he got with that airy Gentleman he remembers: for, I vow, it has quite spoyl'd him; his Nature, I find, being more susceptible to the Infection of his Friend's Folly, than his much fear'd Enemy's Wit: And consequently, so boldly plunges into *non Sequiturs*, that when expos'd, his best Excuse must be, *A Pox upon Pag. 6. Consequences; I hate Consequences.*

The First Paragraph of our Pamphlet sufficiently exposes the malicious Temper of the Man that writ it: For, to entitle his Grace to the Protection of *Whiggism*, from any thing said in his Paper, is not, I confess; extorting the Sense of it; but is plain down-right Forgery upon him. For, granting his Grace had writ for *Toleration*, &c. must it therefore follow, that he courts that *Superannuated* Hag? Is it not too well known, that the very Heads and Ringleaders of the *Black Box* Party, adorn'd the Church of *England* with their constant Zeal, Devotion and Conformity? And that the most Potent Sticklers for *Exclusion* through the whole Nation, were of that Church? And is it not as true, that there is in this Kingdom a Party liable to the severest Persecution by Law, for Non-

con-

conformity; who never were suspected; in one single Member, to have the least Inclination, or good Wish, for the Destructive Designs of that Turbulent Spirit? If it be so, as apparently it is; then to write for Liberty of Conscience, is no more turning Protector of *Whiggism*, than the King's defending *English* Shipping from the *African* Pirates is so; because much of that Shipping belongs to *Whiggish* Merchants. No, no; The Church of *England* is no more answerable for the Loyalty of her particular Members, than other Churches are: For, if she were, her Face would perhaps appear as deform'd with Spots, as any she can find to Persecute. For the *Phanatics*, like other Men, think it not very difficult to be stiff Sticklers for those Laws, which reward the Advocates with all the Power, Dignity, and profit of a Nation. But when Loyalty becomes its own Rewarder, and Persecution its Badge, how this pretended Zeal melts, was visible in the Times of the late Rebellion; when of above Nine thousand Benefic'd Parsons, not above Three hundred, besides the Dignitaries, quitted their Spiritual Preferments: But all conform'd to that is now call'd *Phanaticism*.

This Truth is not to revile, but inform them, that Rebellion and Loyalty subsist not in Parties,

ries, but Persons ; and that it is not the Principles, but the Interest of Societies, secures their Obedience : And therefore, Kings and Rulers should study the Constitution and Complexion of all Parties. *God*, in his Divine Providence, has placed them over : The Security, Peace, and Temporal Well-being of the Whole, being their only Politick Moral. From whence it naturally follows, That the Government, which Protects and Secures most, and leaves fewest uneasie, is that which is likely to be freest from Fears and Discontents ; and consequently, Disturbance. But what that way is in *England*, I shall not presume to dispute, let my Opinion be what it will ; but submit it to the King, and my Superiors, to be order'd in its proper Place : Being resolv'd to follow the *Wise Man's* Counsel truly, which our Author cites maliciously ; *To fear* Pag. 36.  
*the Lord, and the King ; and meddle not with those that are given to Change.*

But to go on with our Author, after this short Reflection on his Honesty, which forc'd me on this plain way of distinguishing between the Loyalty of Parties, and Persons : I am next to at-  
 tique his Vanity ; which, though apparent in every Line, is so loosely and incoherently put together, that the frothy Matter that Composes it, like whipt Cream, upon Examination comes

to nothing ; and is only fit for the Author to be conceited of, the Children to play with, and the Experienc'd to neglect and despise.

Therefore, let us haste to that part, wherein, like a Giant mounted for Combat, he seems to threaten his Grace, by putting his Launce into rest ; I mean, lays down a Method, by *First*, *Secondly*, and *Thirdly*.

But, before you see this Monster of Absurdities tumble, I do heartily beg Pardon of all the Spectators, for this damn'd, confounded way, of Larding lean Matter with fulsome Metaphors, and pinking up sham Similies for Sense : I truly and verily believing, that the Devil invented and inspired his Orators with the Art, meerly to destroy Truth ; in opposition to Moral Fables in Philosophy, and the Divine Parables of our *Saviour* ; both which it pretends to rival. And I think it as truly as wittily said by one ; *That every thing is like something, but a Simile* : Yet, notwithstanding all this, the Good Will I have to comply with our Author in every thing, but his *Antichristian*, nay, Diabolical Desires, of doing that to others by Persecution, he would not have done to himself, makes me an humble Imitator of the Flowers of *Rhetorick*, with which he adorns his Style : Being resolv'd, under the shelter of such a daring Champion,  
to



to follow, without Fear or Wit, like him, the Standard of Metaphors, with these Words in it for our Motto ; *A Pox upon Consequences, I hate* Pag. 6. *these Consequences.*

First then, to the First ; Of his Grace's *impro-* Pag. 7. *per Method for confuting the witty Atheist* : He tells you ; *The Changeableness of the World, falls short* Pag. 8. *of disproving its Eternity.* Did his Grace say, it does ? I appeal to the Book, and to any thing, but a Slabberer that can read it : For his Grace only infers from the constant Change we visibly see in Matter, That, to our thinking, it is less probable, *that should have been from all Eternity, than that some other Being of more Excellence, and greater Perfection, should be so ; whose very Nature is incapable of Change.* And in all he says thereupon, rather Combats the fallacious way of Reasoning, those People take to avoyd the Being of God ; than the Opinion of Matters being Eternal, which was not his main Design ; as is plain from that Place, where from the Improbability of the World's ordering it self into the Form it is, his Grace goes on thus : *For, whether or no the World has been Created out of nothing, is not material to our purpose ; because if a Supreme Intelligent Agent has fram'd the World to be what it is, and has made us to be what we are, we ought to stand as much in awe of it, as if it had mad-*

*both Us, and the World out of nothing.* So that, our Answerer's pretending the Body of the Book was design'd against the Eternal Duration of Matter, is full as Ingenious and Honest, though not so malicious, as making his Grace solely to design  
 Pag. 25. the Protection of *Whiggism, As the Efficient Cause of his Writing*; and therefore, *Logically the First in Intention, though last in Execution.* But he cannot be content to shew a wilful Blindness to the true Design of that Paper of the Duke's, which is express'd in its Title; but he would maliciously insinuate, That his Grace too had wilfully betray'd the Cause to the Wity *Atheists*, by being too short in Matter of Argument against the World's Eternity. And therefore, to save all, he comes thund'ring in to God's Assistance, with a whole Body of *non Sequiturs*, cull'd from the Common Places in the *Schools*. And, that you may be sure to take notice, he is there in Per-  
 Pag. 25. son to head them, cries out; *Now, if I were to discourse an Atheist about the World's Eternity, I would, &c.* And then runs on to prove, That if inanimate Matter was Eternal, it must have Justice, Power, Mercy, and Goodness; and that the *Sun, Moon, Stars, and Earth*, must Reward and Punish. Oh Rapsody of Dulness! That the Collecting Coxcomb could not discern, that the Authors he borrowed from, were Combating the  
 Opi-

Opinion of divers Gods, and not the Eternity of Matter, in this way of Arguing: And that his School-Master would have whipt him at Fourteen, for not finding out his Error, if he had transcrib'd such Stuff for an Exercise. And as to his Inference before-going, of *His Grace's* Pag. 8. *being the same Duke of Buckingham he was Forty Years agoe*; it is a proper Theam for a Scoffer indeed, but not for a Logician, upon the Point in debate: For the Country-Fellow might as well swear his Knife the same that had out-lasted Six new Handles, and as many Blades; as that the Corporeal Matter of his Grace's Person, being of the tallest, and most compleat Size, remains the same that it was when not a Foot and half long.

I cannot admire, that a Man who has such a Restiness of thought, and that makes such full stops against understanding, should not be of his Grace's Opinion in his Deductions concerning the Adoration and Worship of the blessed Being, his Grace finds out by his way of reasoning; especially when he infers from it an equal plea for the *Alcoran*, and the *New Testament*, &c. which his Grace is so far from making, That though it be the only place in his Book wherein he seems to beg the Question; yet having consequential-ly inferr'd, from the Nature of a perfect Being,  
That

That the practice of Justice and other Virtues must, in probability, be the way to please him, and that consequently the Religion that most teaches them is likely to be the truest; he says, *That without exceeding the Bounds of Modesty, he may take upon him to conclude, that to be the Christian Religion.*

*And for the same Reason, it does also follow, (says his Grace) That the Religion amongst Christians, which does most recommend to us Virtue and a Good Life, is, in all probability, the best Religion.* So that till his Grace quits the Communion of the Church of England, he tacitly concludes that to be the best Religion. But yet this avow'd declaration of himself cannot secure him against the Malice of an Interested Fellow-Member: Because he leaves every Man to seek out and chuse for himself, though he directs them to the Scriptures in the Words of our Saviour (*Ask, and it shall be given you*) Herein shewing himself a true King Edward's Church of England Man, who broke with the Church of Rome, upon no other plea but that of Liberty to search the Scriptures: And seem'd then to make it the only standard of their Faith. Therefore, from whence the persecuting spirit of his Answerer can come, except from the Devil or Antichrist, I am yet to seek, notwithstanding



withstanding all he has said about the matter.

But let us further observe the Inference he makes from the Duke's Discourse, immediately after his Arrogant pretence to have improv'd his Grace's reasoning for a God; and see if they be not as foolish as false.

The First is, *That Reason is the sole Guide of every Man's Religion.* Pag. 7.

The Second, *That Divine Revelation is not necessary to Salvation.*

The Third, *That it is a most horrid Sin, to lead Men out of the Errors to which natural Religion, and bare Reason must of necessity lead Men, since its depravation.*

Fourthly, *That Men who believe a God, and follow the dictates of Reason in his Worship, may be saved in any, in all Religions, provided they know not a better. For Reason will never, can never (says he) lead us to the belief of a Trinity, the Incarnation, Death and Passion, &c.*

Now had his Grace been writing of Folio's for Christianity, the manner of its Revelation to the World had been one necessity part of his work: But having supposed, *That it is probable the supreme Being takes more care of us, than he does of other Animals; Because there seems something in us nearer of kin to the Nature of* that

*that Being, than in them ; and that it is probable that part of us never dies, &c.* And then concluding for Christian Religion, as the best ; who could doubt but he sufficiently imply'd thereby, That the Revelation of that by the Incarnation of the Word, and all other the mighty mysteries in it, is one part of the care that supreme Being had, and has shewed of us. If this be a natural Deduction from his Discourse and Conclusion, in sending us to the Scriptures for our guide ; then it as naturally follows, the two first Inferences of the Answerer are false and malicious, proceeding from the Father of Lies.

It is true, his Grace says, *That one of the greatest Crimes a Man can be Guilty of, is, To force us to Act, or Sin against that Instinct of Religion, which God Almighty has placed in our Hearts ;* Because to compel Men by Corporal danger and punishment, to despise the Supreme Being, Nature teaches them to Adore ; in swearing by his Holy Name, that they believe things in Reveal'd Religion, of which they are not convinc'd, is to make them not Converts, but Blasphemous Hypocrites ; and comes nearest the best Conception we can have of *the Sin against the Holy Ghost.*

But

But to Infer thence, That his Grace *makes it a horrid Sin to lead Men out of Error*, by any way but Force, is a candor only peculiar to a Devil's Deputy ; who, amongst the rest of his stiles of Glory in the Scripture, has obtain'd these, To be a Persecutor, and an Accuser of the Brethren.

As to his Fourth Inference, he finds as little colour for it as any of the rest. For his Grace in one place expresses himself thus: *I do not say, that the best of our Actions here are good enough to make us deserve the Joys of Heaven: we must owe them to God Almighty's Grace and Favour, as indeed we owe all things else.* Now what can be said more Christian like ? And yet this wilful wanderer into malicious mistakes, would charge that on his Grace, without owning it ; which perhaps all good Men, of all Religions, are apt enough to wish, if not hope ; and want not a Great Patron of their Opinion, that is, no less than St. Paul, in his Second Chapter to the Romans, the 13th and 14th Verses: *For not the Hearers of the Law are Just before God, but the Doers of the Law shall be Justified: For when the Gentiles, which have not the Law, do by Nature the things contained in the Law, these having not the Law, are a Law unto themselves.* From which place, and the rest of that Discourse, Protestants

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heretofore have charged their Adversaries with want of Charity ; for confining the mercy of God to one particular Church.

But let any Man observe too, how his Grace's Humble Servant would have mended the matter, if he had been to *follow the blow after gaining the Postulatum* : Why he would that he would, I warrant you, have made his Grace's Book a little longer, and less Intelligible ; *He would have sent them to the Holy Writings of the Inspired Pen-Men, Patriarchs, Prophets, Apostles and Evangelists* ; as if his Grace had not done that, in sending them to the Scriptures. But whither afterwards would he have sent them, *If unsatisfied by things therein difficult to be understood ?* Why truly only on an Errand fit for the First day of *April* ; and yet the Journey longer than *Methusalem's* Age could perform. For look you, says he to Enquiring Naturalists, after you have for some time travell'd through all the dark places of the Scriptures, without a Guide ; then you must go to some Region where that Society of Men call'd Christians inhabit ; no matter what sort, so they be a Society. If you chance to meet there with one *Vincentius Lirinensis*, it is a good Charitable old Fellow, and has been taught *Latin*, I'd not give a Fig for him else. He'll presently lend you a piece of Paper with these



these Words in it : *Quod ubique, quod semper, quod ab omnibus, id vere quidem Catholicum est* : With this Pass (especially if you don't understand it) you may safely wander Four or Five Hundred Years through all the Errors of times past and present, in the *Egyptian, Armenian, and Greek Churches* ; but, as you enter *Italy*, leave *Rome* on your Right Hand ; for there the Rogues understand that unknown Tongue, and will go near to stop you to hear Prayers in it : but not allow you one bit of knowledge to stay your stomach with, for all is lock'd up in the Pope's Cupboard of General Councils : nor one spoonful of Wine, for the Priests get it all. Then, should you turn one of them, they presently take the Women from you ; besides, confine you to short allowance in Meat and Drink too, and a thousand other hardships they'll put upon you : Therefore disguise your self as you pass through *Italy*, till you come to *Geneva* ; There you will find an upstart Gentleman call'd *Calvin* ; be acquainted with him ; for he can best inform you what dangers you have escaped, in not visiting the *Whore of Babylon* ; whom he, discovering to be Clap'd by Antichrist, first purg'd, and since has been drawing the Blood of Priests and Princes from her above 100 Years together.

Believe all he tells you concerning that *Jezabel*, though he worships *A Cruel and Inhumane Divinity*, that creates a Million, or more, of  
 Pag. 16. *Immortal Beings*; and, like a *Vermin Catcher*,  
 Pag. 28. *Baits his Trap with Almighty Mercy in his reveal'd Will*; And by his secret one *pre-condemns* all but one or two of the worst natured Persecutors amongst them, to *Invincible Blindness*. For which he broils them on *Coals of Fire and Brimstone* to all Eternity; at whose *Hellish Howling* he, and his *Elected Companions*, sit and laugh.

Though this be true of *Calvin's God*, *Last'd*  
 Pag. 16. *by his Grace with so much Truth and Justice*, you must not observe the *Pegasus of Sanguinary*  
 Pag. 28. *Divinity*, our *New Guide Rides whip and spur upon*; in confining his *reveal'd will* to a little *Nooke* of his great *World*, and to a narrow number in that *Nooke*; *Rendring it almost Morally Impossible*, amongst so many *Scripture-searching pretenders* to it; to find the *real Truth*: Yet burns for ever all the rest, who *Continue in*  
 Pag. 26. *their Damnable Errors and Heresies*, which they call *Religion*. And cannot be contented with  
 Pag. 28. that neither; *But to oblige them to procure a better Information of their understandings, and a clearer Notion of these necessary Truths, wherein they have been by their Folly and Obstinacy mightily,*  
 and,

and, it may be, (as the Papists) long mistaken, for want of the Rod of Correction to cure them of that Folly, which is naturally bound up in the Hearts of the Children of Men; Commands the Magistrate, as he is Virtute Officii, his Vice-gerent to Torment their Carcasses in this World, by Sequestration, Imprisonment, Banishment, Hanging, Drawing and Quartering, and the like Charitable Endeavours. Because, you must know, says he, That Spiritual Punishments are far more Rigorous, than Temporal; the Chains of Darknes, than Humane Imprisonments; Eternal Damnation, than Pecuniary Penalties; Banishment from Heaven, than Exile upon Earth; Excommunication, than a petty Fine: And therefore Jesus Christ and his Apostles did not so much draw Men by Preaching, Example and Miracles, to become Christians, as by the Greatest Punishments and Torments of them. Wherefore, his Grace (or his Answerer is an As) Incurs the Horrid Consequence of proving, even the Apostles of Jesus Christ Antichristian; and almost Blasphemes to the degree of a Bull, in making Christ Antichrist. And, therefore, his Grace is to know, &c. what every Child knows; and to conclude with the Scotch Proverb, That if the Devil was Dead, God Almighty would be but ill serv'd: So if this be not demonstration equal to the clearest

est Proposition in Mathematicks, That Toleration is bad Divinity, I know not where our Inquiring Naturalist can find it.

- Therefore let him follow his Journey; but before he leaves that Sacred place of Modern Illumination, *Geneva*, let him borrow a New Bible of *Calvin*; cut, slash'd and guelled of all those Books may make for the Scarlet Whore, or her Adulterous Adorers. With that in his Hand, he may safely pass through *Switzerland* into *Germany*, see *Prague* in *Bohemia*, most of the *Hans Towns*, *Heidleburgh* in the *Palatinate*, and
- Pag. 31. divers other Courts of those Princes, *who have let loose that wild Creature, Conscience*, without danger: until he come to *Holland*; where, though he purchases Superstitious Beads, or Idolatrous Crucifixes, he may live as long as he pleases; and
- Pag. 16. not one of those mighty Herds of *Wolves, Foxes, Bears, Lions, or other Savage Animals in Protestant Skins*, will so much as grin at him.
- Pag. 29. But because *Lewis the Fourteenth* persecutes our Spiritual Guide; directs him to make a step into *France*, to study his most Christian Politicks; in which being perfect, for a Piece, by the Packet-Boat, he may Land in *England*, in whose Establish'd Church, he will meet with
- Pag. 16. The most Catholick Society of Men in the World; and the best Christians, and the best Subjects, that  
the



*the Sun sees in all his travels round the Universe.*  
 For it is demonstration too, That if that univer-  
 sal Traveller the Sun sees her, she must needs  
 be the Catholick, that is, the Universal Church.

Being landed in this happy Island, the only  
 Object of that Eternal care, it seems, which  
 God has taken for the Salvation of Mankind, by  
 the Incarnation of the Word; let him immedi-  
 ately become a Member of the Church that has  
 got possession of the Bells; let him go to Com-  
 mon Prayer once a Month; be of what Nation he  
 will; for it is no unknown Tongue to a Strang-  
 er, being the Language of the Country. And  
 here our Infallible Guide *To One Faith, and One* Pag. 16.  
*Truth leaves him in safe hands; free from the*  
*many Errors and Doctrines of Devils in all dresses,* Pag. 26.  
*even that of Christian Religion, who plead as*  
*strongly for Toleration, and Liberty of Conscience,*  
*as this true Religion.*

And, in spite of all he says to the contrary, in  
 my thinking (with Reverence to the *Purely Po-* Pag. 20.  
*litick, and Penal nature of the Laws of the Land*)  
*have as undoubted a right to it as any, who plead*  
*possession under no other Claim: And that is*  
*no fewer than the whole Community of the Apo-*  
*stles and Primitive Christians, as well as their*  
*true or pretended successors in all Societies or*  
*Members amongst them whatsoever.*  
 For

For the Holy Scriptures, Prophane History, and Common Sense agree in this, That the Promulgation of the Gospel of Jesus Christ, was not only in Contempt of all National Laws, then in being in the World. But in Contradiction of the Authority and Opinions of the only Lawful Guides, Rulers, and Governors, God had placed in his own, and then only true Establish'd Church.

*Luke* 19. 45. For whom did Christ Purge out of the Temple, by the sole Explanation of a Text of Scripture, but those People the High-Priest, and Sanhedrim allowed to be there, as necessary Assistants to the daily Sacrifices God himself had commanded?

*Acts* 4. 19. And whom did St. Peter and St. John despise the Command of, and declare Disobedience to, but *Annas* God's High Priest, the Rulers, Elders, and Scribes, with all the visible and lawful Governors of that National and True Church.

For that it was a National and True Church, is confest both by the Word and Practice of St. Paul afterwards, *Acts* the 24<sup>th</sup>. For Vers. 17, & 18. he says, *Now after many years I came to bring Alms to my Nation, and Offerings; whereupon certain Jews from Asia, found me purified in the Temple. Which proves he own'd and practis'd the Ceremonial part of it; and yet against*

against its Authority confesses, Verse the 14<sup>th</sup>.  
*That after the way which they call'd Heresie, so  
 worship'd be the God of his Fathers.*

Thus, methinks, it appears, That the being  
 a true Church, Authorizes no more Temporal  
 Punishments for difference in Opinion, than be-  
 ing a false one: And as to the Eternal ones,  
 threatned by our Saviour, and practised by his  
 Apostles, in *Excommunication*; if our unknown *Pag. 34.*  
 Guide can find one Dissenter will not content-  
 edly submit to it, by my consent, he should  
 have liberty to exercise his bloody nature upon  
 him, and with his own hands be permitted to  
 Burn, Hang, or Quarter him for his Imperti-  
 nent grumbling.

But before I leave my Natural Inquirer in the  
 sure hands his Undertaking Conductor has  
 brought him to, by such plain ways, I will pre-  
 sume privately to advise him, That he burns the  
*Latin scroul* he receiv'd from that *French Monk,*  
*Vincentius Livinensis*; lest being taken about him,  
 it be Roguishly suspected he holds secret cor-  
 respondence with some larger Community, and  
 then woe be to him; for they cannot want pi-  
 ous Converts to Conformity, will for a sure re-  
 ward swear they saw him say Mass: For which  
*Overt Act of Treason, Sedition, and Rebellion, Pag. 20.*  
 they will only Hang, Draw, and Quarter him:

E

that

that not being Persecution, But Conformable (if we are able to believe our Logical Answerer)

Pag. 23. *to the practice of the whole World, and all Ages, Places, Times, Governments, and Governours: Even David and Solomon not excepted: But out of what History we shall pick the persecution of these Two Kings for difference in Religion, I am totally to seek; except he means the 11th. Chapter of the First Book of Kings, where, amongst other things concerning Solomon, it is said, in the 7th. and 8th. Verses, Then did Solomon build a high place for Chemosh, the Abomination of Moab, in the Hill that is before Jerusalem; and for Molech, the Abomination of the Children of Ammon: And likewise did he for all his strange Wives, which Burnt Incence, and Sacrificed to their Gods; which universal Toleration perhaps he takes for Persecution, it being not the least incoherence in his five or six hours Paper, he so values himself upon.*

Epist. to  
the Reader.

Now I think it is evident on all sides, That

Pag. 17. *His Grace grossly mistakes the Reason, Nature and Necessity of those Humane Laws, which Dissenters call Persecution; which is perfectly prov'd upon him, by that Logical distinction wherein his*

Pag. 17. *Answerer tells him, That to punish the Professors of a True Religion is Persecution, and Antichristian; because done by the Enemies of that Religion;*



gion ; But to Sequester, Imprison, Banish, Burn, Hang, Draw and Quarter Men, that are not so clear sighted as himself, to find out that Religion, especially having such plain directions as he gives them, is *meerly to punish Offenders*, and *Pag. 18:* is not only Lawful but Just and Necessary.

Now if I were to die, I could not produce one Argument against this sort of Demonstration ; but, as if stunded with more than ten Dilemma's, cannot tell whether I read his *Illogical Mahometanism, Paganism, Christianity, or Atheism* first ; nor what will become of all the fine words following, *Peace, Charity, Order, Government, Obedience, Happiness of Humane Society, or God's Vice-gerent with his Virtute Officii* : For common Sense with me is come to its *conclamatum est*. *Pag. 19*

Of the like form and consequence is all the subsequent Logick in his tedious declamation from *his Admiration turned into Wonder*, *pag. 19.* to his *Flagitious Crimes*, *pag. 24.* only I cannot chuse but raise my *Admiration into Wonder* too, how he can think Men will swallow his Affirmation for Truth ; in believing, *They may be to themselves of any Religion in England* ; because *Pag. 20.* the *Conventicle Act* will not reach them, except a certain *number* above the *Family*, meet for Divine Worship : But I confess, two such notable causes of this unheard of Moderation he

gives, That he may defie mankind to say he stole them. For, says he, *The Opinions are Pitted, because False; and Indulg'd, because the Professors are obstinately Foolish.*

But my Wonder dwindles into Admiration again, since I never before found out, that the dreadful 35. of *Elizabeth*, will only Banish and Hang, but not Hurt a Dissenter: And that it is a poor harmless thing without teeth; by the  
 Pag. 21. *innocency of its Title being only call'd, An Act to retain the Queen's Subjects in their due obedience.*

Well, it is a fine thing to be fully satisfied, by discouraging a Learned man in Scruples of this nature; for I am now no longer able to remember an Oath that may be tendred to rack the most tender part of the honest, to discover their dissenting thoughts, and upon twice refusal force them to an overt Act of Treason, and the Statutes of 20 pounds a month, two thirds of estates, and perpetual Imprisonment for not frequenting Common prayer too, are all reasoned out of *Polton's* Collection, or at least of no force, if a man has but Wit and Honesty enough to plead that his  
 Pag. 20. *Religion is false, and therefore must be pitied;* And that he has a new Charter to indulgence because he is *Obstinately foolish* in his opinions.

To trace all our Answerer's in coherences in his florid way of declaiming about Divinity and Politics

ticks would be as troublesome to my self as trifling to the reader : Therefore once for all of that stuff, with which he upbraids and unchristians all Societies but the Church of *England*, by Repeated Re-roaches of Pretended Principles or real Practices of some of them. I shall only say this,

That no Community is answerable for the Rebellious politick Practices of their Members ; no, though their Declarations to obtain their purposes be in the name of the whole, provided any number of the same Societies protest and act against such Declarations. For if it were otherways, I might challenge all Mankind to shew me one Society in the World that had not justly forfeited their Title to the protection of those Laws they live under, the Church of *England* not excepted ; in so frail and deprav'd a State is Humane Nature : Therefore telling of Histories is no way of Demonstration, and will never prove, That *Toleration, of all Religions, is neither good Politicks nor Divinity in a Monarchy* : Though, by the way, I cannot see, but good Divinity must be good Divinity every where, or no where, whether in Kingdoms or Republicks ; and that makes me think Persecution about Religion is not good Divinity any where, because it was not so every where ; as *Fox's Book of Martyrs*, so cele-

celebrated by the Church of England, sufficiently proves.

But let us examine his Proofs of Tolerations being ill Divinity in a Monarchy, from page 25, to page 28. And there is not one word to the purpose he undertakes, but much against it ; where he says :

*Pag. 27.* Now if it be true, as it must if we believe every word of God is true, That no man can be saved, but by coming to the knowledge of the Truth by **Supernatural Revelation** and, That they must all be damn'd who believe a Lie ; That there is but one Name to give Salvation, and **One Truth** to be believ'd : Is it not a very fine way of leading men to that **Glorious Truth**, to tell them, All who pretend to it, have it how far remote from it soever ? &c.

But is it not a finer way of giving men that **Supernatural Revelation** of glorious Truth and Light, by Hanging them for want of it, when it is confin'd too to one single Church in an *Island*, in Communion with no other in the World, nor own'd by any but those that under one Character or other, our Answerer sufficiently un-churches and rails at ? This is not, I confess, to give men Liberty of Conscience to go headlong to the Devil for God's sake ; but is for the Devil's sake to send them to him as soon as may be, mounted on the Furious Steeds of Damnable Errours and Heresies.



refies; not giving them time to be better inform'd.

I am sure, according to this Divinity, I can Pag. 26.  
not see, how the *Incarnation of the son of God was so great a Kindness to the World, as all Pious men believe*: If men might not go to heaven before this *Stupendous mercy* was taught them in the *Doctrines of the Establish'd Church of England*, to which the natural Consequence of all his Arguments confines it, charging all others with *Damnable Errors and Heresies* unsufferable to be *Tolerated or Indulg'd*.

But let this pass only with this remark, That if Pag. 28.  
it were for my Life, that I endeavour'd either to make a witty man an *Atheist*, or to propagate *Atheism* in the World, I would desire no other favour or foundation, but the Consequences of our short Answer to be granted me.

For to hold, That as there is but one Saviour there is but one Truth, and that only discover'd in the Church of England, must naturally produce a great contempt of the Benefit mankind can possibly receive by Christianity; had for so many Ages, and still to all other places in the dark fogs of damnable Errors and Heresies: For not to hold them damnable, and yet persecute them, is to turn all Religion into Politicks; and there the *Atheist* gains his main Point, and

is riveted in his Contempt of all Supernatural Revelation, by plain and undeniable Consequences, not the least extorted from this way of Arguing.

*D. of B's* But to suppose with his Grace, That *there are*  
*Paper, p. 21.* *some differences* (at least amongst Protestants) *which they all agree are not absolutely necessary to sal-*  
*vation.* And to desire, That they might not be per-  
 petually quarrelling amongst themselves, and cutting  
 one Another's Throats about them; is so far from  
 propagating Atheism, that it overthrows the very  
 Foundation upon which they place their main En-  
 gine for Battering down all Religion; which is,  
 That it was only the Invention of Cuning Knaves  
 to Keep Fools in Obedience.

But our blessed Saviour neither converted the  
 World by fire from Heaven to destroy Unbelie-  
 vers, (as some of the Disciples would have had  
 him) nor made his main design worldly peace, as  
 our Answerer infers; but said, *Luke the 23. & 51.*  
*Suppose ye that I am come to give peace on earth?*  
*I tell you nay, but rather Division and true divinity*  
 amongst Christians, ought to be a full and abso-  
 lute dependance on the promises of him that is the  
 Author and object of their Faith.

Amongst which, one to our purpose, is, That  
 he would be with his Church to the end of the  
 World, and the Gates of Hell should not pre-  
 vail

vail against it. This he made good against the persecution of the *Jews*, and *Roman* Emperors in its Infancy; against the *Arrians* and other National Heresies since; and this he can, and will perform still against the Sophistry of all sorts of Error without the help of a Hang-man.

And tho' it cannot be said to be an absolute mark of a false Church to persecute, nor does his Grace any where say so; yet it is plain, That the persecuting spirit in all Churches is Antichristian; because those Men, that are for it, profess a diffidence in our Saviour's Promise, That his Truth should prevail to the end; or tacitly confess, They fear their own Church may not be the True, in doubting a Toleration may destroy it. Wherefore, if not believing Christ in his Promise, or forcing Men to own and practise what we doubt of our selves, is not Antichristian, I know not what is; so on the contrary, if relying stedfastly on our Saviour's Promise for protecting his True Church, be good Divinity, then Toleration of all Religions can never be proved to be bad.

Now let us examine our Sir Poll in a Pulpit, and see what sort of thinking he bestows on that abstruse Science, Politicks; and how admirably ill he Glosses on matter of Fact.

First he tells you, nothing can make a Monarchy great and august, but the Love and Union of the People. But what need his Grace be sent to *France* on this Errand? For who doubts but the Love and Union of the People is necessary to the Grandure and Power, both of Monarchies and Common-wealths: But does it therefore follow, that difference in Religion must produce fewds, which weaken that Union? No, certainly, if the *Roman* Empire was ever August, it was when it Tolerated all sorts of Religions in the World, and introduced all sorts of Gods of all Nations, into their Capitol, except the God of the *Jews*, who having no Figure to be represented by, was by that means exalted above their Complement: But his Religion was, nevertheless, not only preserved in *Judea*, and supported in the Temple, by *Roman* Gifts and Sacrifices, but was Tolerated every where through the whole Empire, as is evident from prophane as well as Canonical History; for in the *Acts of the Apostles* we find they had Synagogues in *Salamis*, *Antioch*, in *Pisidia*, *Iconium*, *Thessalonica*, *Berea*, *Athens*, *Corinth*, and divers other Cities. And we always find too, That the Magistrates of this August Monarchy were ever backward to meddle with any Accusations brought against Men about Religion; Insomuch,

*Josephus.*



Insomuch, that *Pilate* would not Condemn Christ until they Accused him of Treason, in making himself King, declaring, They had No King but *Cesar*, and therefore if he spared him, he was *no Friend to Cesar*. So under pretence of National Peace, Persecution has been ever exercised, even where the Love and Union of the People has been founded on Liberty to serve the Divine Nature as every Man thought good; But was it the less a crime to Murder our Saviour, because the sophistry of the *Jews* turn'd it into Treason? I have so much Charity to believe our mock *Machiavel* himself, notwithstanding all his Arguments for persecution tend to the contrary, would boggle a little at downright owning the legality of that Execution.

But Persecution in all times has been introduced under the specious pretences of Peace to the Common-wealth; safety to the People, or care of the Prince: As in the 11th. of St. *John*, vers. 28. when the *Jews* were met in Council about our Saviour, they said, *If we let him thus alone all Men will believe on him, and the Romans shall come, and take away both our place and Nation*: And presently, *Caiphas* the High-Priest, cries out, vers. 49, & 50. *Ye know nothing at all, nor consider that it is expedient for us that one Man should die for the people, and that the whole*

*Nation perish not.* Thus you see the malice of the Jewish Government was no deeper dyed in the Blood of our Saviour, than all National Laws are, which persecute those that believe in him, meerly for difference in Opinion; call it Treason or what other name of Infamy the Makers please: For under that pretence was the persecution against *Paul* and *Silas* at *Thessalonica*; where *The Jews, which believed not, moved with*  
*Acts 17.* *Envy, took unto them certain lewd Fellows, of the*  
*5, 9, 7, 8.* *baser sort, and gathered a Company, and set all the City in an uproar, &c. They drew Jason and certain Brethren, unto the Rulers of the City, crying, These that have turned the World upside down, are come hither also; whom Jason hath received: And these all do contrary to the Decrees of Caesar; saying, There is another King, one Jesus. And they troubled the people, and the Rulers of the City when they heard these things.* So that we may see there wanted not *Walls* to head the Rabble then, nor specious pretences of dangerous Principles and Practices to justify Persecution against those good and peaceable Subjects to *Caesar*, no more than to some lately put to death for Treason to our late King of Blessed Memory, whose constant fidelity to Him, and zeal for His Service, is not at this time doubted.

But

But to prove a little more plainly, That the *Romans* allowed all Religions, I will presume to instance the Words of *Gallio*, Deputy of *Achaia*, upon the Tumult made against *St. Paul* at *Corinth*, *Acts* xviii. and the 14, & 15. vers. where he says; *If it were a matter of wrong, or wicked lewdness, O ye Jews, reason would that I should bear with you: But if it be a Question of Words, and Names, and of your Law, look ye to it; for I will be no judge of such matters.*

Thus, though this Empire was not Christian then, it sufficiently shews, however, That divers Opinions in matters of worship, is no stop or hinderance to the Grandure of a Monarchy: No Empire ever coming to a Greater height of Power and Glory than that of the *Romans*; therefore I doubt that neither Reason nor dreadful Experience will prove Toleration bad Politicks, or inconsistent with Monarchy: But on the Contrary, where Laws about Opinions are made destructive to property, Hereditary Princes may be in as much danger as Subjects; as was evident in the Cases of our Queen *Mary* of *Scotland*, and *Henry* the fourth of *France*, Ancestors of our most Gracious Sovereign, whose own troubles too received their greatest vigor from such Laws: for it was upon a Statute against being Converted to the Doctrine of the See of *Rome*, That the Malicious Enemies of his

Illustri-

Illustrious Person would have Grounded an Indictment of Treason against him; and all the Arguments of the Associators and Excluders had no other foundation for their Diabolical Malice, to prevent his undoubted right of Succession, than what may be naturally extracted from such Laws.

Therefore let not our Answerer think, at this time of the day, to rob Men of their senses about things so obvious; for all Men can as well discern what Church those Men were of, who would have ruin'd him by Law, as who those were that would have Murder'd him at Rye-House: But I will reproach no party for the practice of its Members but do heartily believe,  
*Ans. p.* *That the Dissenters, which he calls, The Band of*  
*31.* *Pensioners to this pretended Conscience; would prove more True and Faithful Subjects to his Majesty for a bare Indulgence, than such as himself would for the possession of Fat Livings by his bounty: And the cause of my thinking this, is his most Impudent Threatning his Majesty with Terrible and unavoidable Consequences, that would follow the Church of England's being discountenanced and discouraged by Toleration, suggesting they would then recede from an Active to a Passive Loyalty. But though this be a vain Chymera, formed in the empty part of an Addle scull;*



scull; yet it is no honor to the *Good and Loyal Subjects* of that Community, to have such an Advocate to their Glorious and Faithful Protector, whose word, rightly understood, may be relied on equally to the *Laws of the Medes and Persians*; Being a Prince which no Affronts or Discouragements could make recede one minute from the most Active Loyalty to his Royal Brother. And modesty it self may say, this, to the honor of one sort of Dissenters, that suffer'd the more for his sake, That not one member of them, which stood firm to the Community, but did express as Active Loyalty to his Prince, through all sufferings and oppressions they groan'd under, as they could have done, had they shar'd with others in Power or Preferments: And any other sort of Loyalty than this may be indur'd, but never rely'd on.

But being upon this Theam, I will venture to say this for that party, That I believe not one of them has a wish to a greater Toleration for the practice of his Religion (notwithstanding the Plea of fellow-sufferers with the Crown in all the disorders have happned) than they would desire for every peaceable Dissenter in the Nation: So much are they convinc'd, That it is for the safety, as well as honor, of that King they Love so dearly, and by so many tyes of Duty,  
to.

to follow the Golden rule of our Saviour I mentioned before.

But because my Opinion is no more proof in Politicks, than our Answerer's; I will examine  
 Pag. 29. the matters of *Fact*, which, he says, are so *Evident*, *Has not Indulgence, Toleration, and Liberty of Conscience murder'd one King?* &c. says he: marry, No, say I: For it is well known King *Charles* the First, of Blessed Memory, fought principally for the Church and Bilhops, as Establiſh'd by Law, and would never Tolerate any other; no, not those that were in Communion with his Queen, and Actual Service of himself. And it was that first principle of Protestants *Liberty to search the Scriptures*, and Toleration to practise what they found there in their own way, which cemented the Rebels, and enabled them to Overcome and Master the Crown, with its strong support, the Magnified Church, besides most of the Nobility and Gentry of the Kingdom.

Therefore it was Denying, and not Granting *Liberty of Conscience* ruin'd the Nation; and made of that most Excellent King, a Royal Martyr for the Church of *England*.

Pag. 30. *His Grace's share in the sad and deplorable Consequences of that War*, methinks, should enable him to discern its cause, without the Spectacles of  
 of

of an Inherent Monitor, concerning the Murder of his Noble Father. For whence had *Conscientious Felton* a Toleration for that Villainy, except from the whimsical Declamation of a silly Sophister, who is resolved to make Toleration run the Gauntlet through all the Villaines can come in his persecuting Noddle. Pag. 30.

But since he has lead me to History, I am resolved to remember, That when those Victorious Rebels had Murder'd his Royal Father, and drove his late Majesty out of all he had left, in or belonging to his Three Kingdoms, That the major part; nay, nine parts of ten of this Nation were become Members in Communion with some sort or other of those we now call Phana-ticks. The steady part of those that constantly adher'd to Common Prayer, being sufficiently supplied in London, by three or four Meeting-places at most.

That then the Armies were in the hands of the most Enthusiastical of those Parties, and the Magistracy, as Justices, &c. together with the Churches in those of the humble Complyers with Providence (as they call'd themselves.)

But the Death of *Cromwell*, Insufficiency of *Richard*, and Differences between Parliament and Army, made things at last so unsettled, that a

Bare Promise of his Majesty, to grant Liberty of Conscience, prepar'd so easie a way for the General, That this very people brought him back to his Throne without spilling one drop of blood; but of that of Regicides, and scarce the dissatisfaction of any Man but those, and some few Purchasers of Crown and Church Lands; so that next under God, and his Majesties undoubted right, nothing contributed so much to that happy Restauration, as his Promise of Liberty of Conscience. Many of the chief Commanders, both in Army and Navy, that received him, being then, and remaining to their deaths Phanaticks.

But no sooner had the zeal of his Majesty, for his Father's Principles, comply'd with the Parliament for *An Act of Uniformity*, to which immediately all the other Laws about Religion and Recusancy referr'd; but there was need, or seem'd so, of making more every Session of Parliament. The discontent of those Zealots growing as publick as universal, not to be suppress'd with all the Invention Force could take; ready every minute to break out into open Rebellion; and had done so in the North, if not timely and prudently suppress'd; principally by the care of his Grace the Duke of Buckingham, who was so  
Active



Active in the Discovery, and Just Condemnation of a great Number of the Conspirators Executed at York; That a Servant of his own who had been an Officer in those Armies set upon him unarm'd in his Chamber, with his naked Sword, to have Murder'd him: And had not his Grace's Courage and skill, by parrying several Thrusts, with a Case-Knife, giv'n him at last an opportunity of Closing with, and Disarming the Villain, he had certainly followed the lamented end of his Illustrious Father: So that his Grace wants no instruction to know what wild Conscience will attempt to free it self from what it calls Oppression.

His Majesty at last, in his princely wisdom discerning, That nothing would unite the Nation so much as a Toleration; and having occasion for the Courage of all his Subjects to humble the Dutch, was Graciously pleased to Grant all Dissenting Protestants Publick Meeting-places.

Who they were that thereupon turn'd factious, and tore from his Majesty his undoubted power of dispensing with Penal Laws, I shall not need to remember. But it is plain from the Hour he so fatally yielded to the infamous Passive Loyalty of an Interested Party, Alarm'd by a Treas-

sonable rather than Seasonable discourse in Print. I say from that very hour, and not a minute sooner must we date the *Era of all the Troubles and Danger which have befallen our Late Sovereign, and his Illustrious Brother, our most Gracious King*, whom God long preserve from the Dreadful Consequences that will follow if he ever submits his natural to his Politick Capacity. For that Point once Gained upon him, gives right to all Parties to take their share of what they can freight or extort from him: A Life so uneasy for a Prince, that the worst of deaths would be a greater blessing than such a Precarious Crown.

Having thus explain'd his Historical Consequences, tho' not answer'd his Politicks which, indeed, I cannot tell how to take hold on, they being so slippery, and more like Prophecy than proofs; I will presume to tell this further story, That I remember a strong Trimming party then, that now croud the Church of England a gain, to make it seem a Terrible Monster to the Suspected dissenters, (Though not six Months since that Churches most dreaded opposers) were Cheated into the refusal of a Toleration from the King, by a promise of Comprehension in Parliament. But how that promise

might have been kept with them, they have had  
 time enough since to consider; and perhaps  
 some of them to repent. But may all the rest  
 have the same fate, as some Great ones of them  
 have had, if they will not discern, That the  
 National Church preserv'd in its Possessions and  
 Rights, and all other people safe in their Per-  
 sons and Estates, notwithstanding difference in  
 Opinion, is the only way to make the Nation  
 quiet, Glorious, and happy.

For things being so, who can be uneasie or  
 unsafe? and if not, of what should they com-  
 plain? or if they would, to whom, since no Man  
 will find a Just Ground for it?

But if Fears, Jealousies, Malice false Hopes,  
 and unbridled Wishes prevail, to keep all Par-  
 ties on their Guard against a perfect confidence  
 in the good effects Toleration may bring; I  
 shall only fear our Wax-like Nation must be  
 idle, and dream away the Glory it might gain  
 under the most Experienc'd and able General,  
 both by Sea and Land, the World can shew  
 united in one person; and the most Heroical  
 Prince for personal Courage, that ever adorn-  
 ed the English Diadem: Which fatal Con-  
 sequences happening, our Neighbouring Ri-  
 vals, both for power and Trade, will have rea-  
 son

son to Triumph over our Stupidity; as much as  
 the succeeding Generations will have reason  
 to curse the gross Folly of their Forefa-  
 thers in losing an opportunity never to be re-  
 gained.

National Church preserv'd in its Possessions and  
 Rights; and all other people safe in their Per-  
 sons and Estates; notwithstanding difference in  
 Opinion, is the only way to make the Nation  
 great, glorious, and happy.  
 For things being so, who can be unwise or  
 unwise to stand it out, or what should they con-  
 sider, or if they should to whom, since no Man

will find a Just Ground for it.  
 But it seems, that since the late Hope  
 and troubled Whims prevail, to keep all Par-  
 ties on their Guard against a perfect confidence  
 in the good effect of Toleration may bring it  
 well only for **AN** ill Nation must be  
 told, and dream away the Glory it might gain  
 under the most experienced and able General,  
 both by Sea and Land, the World can show  
 placed in one person; and the most Heroical  
 Prince for personal Courage, that ever ador-  
 ned the English Dishant; Which fatal Con-  
 sideration, happening, our Neighbouring Ri-  
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 son



